ENTH ANNIVERSARY ISSUE

Fellowship in Prayer

December 1960

"For a world united in prayer"

The greatest temple is that of the soul transformed by the consciousness of the indwelling spirit of God.

—*Carl A. Evans*

olume XI Number 6

OUR PURPOSE

To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

FELLOWSHIP IN PRAYER

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SECOND THOUGHTS ON THE RELIGIOUS REVIVAL

In this postwar period widespread publicity has been given to evident signs of a religious revival taking place in America, and we are thinking now especially of the work of evangelists and the immense throngs that come to hear them. No one can deny that there are signs on all sides reflecting a great dissatisfaction with the deadening values of materialism and a hunger for something higher and more ennobling in life. Perhaps there has never been an age since the Reformation when people were so receptive to religious truth as ours. The very existence of this publication may be regarded in this light, for FELLOWSHIP IN PRAYER could never have appeared in any age except the present one.

Religious people may with reason be gratified at this trend and feel that, from a religious standpoint alone, this is an incomparably exciting period in which to live. We concur in this mood. But we must disagree with some of the basic assumptions that have mobilized all these hopes.

First of all, we wonder whether the emotional atmosphere generated by evangelists in crowded arenas is the proper setting to begin a spiritual life, and whether the "decisions for Christ" publicly declared on such occasions are in fact anything more than an emotional response to mere oratory. No prophet or great spiritual leader has ever depended upon the arts of the orator to win people to religion. All of them without exception have drawn people by their saintliness, their character, and the example of their lives. There is indeed, as most of us discover eventually, no other way to make a lasting impression on the human mind. Evangelism and its practictioners excites people and gives them a momentary conviction of religious awakening, but it has been found that such sudden conversions, if we may call them such, have no substance and do not last.

In this sense evangelism, in the light of its consequences, may be regarded as deception, for it leads people to believe that religious conversion and the life they are told will open up for them, will be an easy path to tread. Those now living that life know that such is far from the case. Though it is a life foreordained for all of us, it is a life of struggle, of renunciation, of constant battle with ourselves.

To embark on such a life is a

step to be taken with the utmost solemnity and the "decision" to take it must be weighed in the silence of the individual's heart, when he is more alone than at any other time. It is something to be done least of all in a crowd, when our senses are temporarily aroused, and our intellect and power of discrimination are clouded.

An equally serious consideration is the dogmatic approach to religion that all evangelists, at this late date in history, still rely upon. They declare that only their way is the true way, only the doctrines they preach are truth, and thus perpetuate a method of religious teaching which, in this century, is growing more and more archaic to vast numbers of seeking, uncommitted people. The appeal to dogma and tradition can never again be successful in persuading people to turn to religion when everything else has failed them. We believe it has had its day and that history is telling us this in an unmistakeable manner. Some other kind of religious orientation, some quite different, still evolving approach to the whole spiritual life, must be sought and discovered to meet the needs of people in this century and in the generations that follow us. If dogma and traditionalism were still suitable to modern man there would have been no need for the great number of experimental religious groups that have recently come to birth in America. Their existence is a convincing sign that too much has been found wanting in the old way of approaching religion.

A religious revival—let us say a spiritual revival—is a good and necessary thing, but we do not believe it can be accomplished by mass meetings, emotionalism and oratory. It will depend primarily on the courage and strength of people already entered upon the spiritual life, by whose example and words and prayers others will be drawn to follow them irresistibly. That is why we always emphasize the necessity of prayer and meditation practiced by the individual, rather than a reliance upon the authority of scriptures or church doctrines. We have seen too many great people produced outside the limits of any dogma, or any church for that matter, to be persuaded any longer that a belief in dogmas and doctrines is the sole or even the principal way to salvation and devine enlightenment.

— Paul Hourihan

(from Vol. IX, No. 4, pp. 2–3)

TEN YEARS

William Hung

It was in the Aldine Club in New York one sunny afternoon in the autumn of 1949 that Mr. Evans and I had the first of our several long discussions that led, after unforeseen developments, to his founding the Fellowship in Prayer and my association with it. Much of our conversation concerned the phenomenal expansion of Communism – it had just annexed China – and the threat it presented to peace – it was only a few months before the war broke out in Korea. We were of course thankful for the then four-year-old United Nations generally considered as an instrument of peace. But what is more needed than United Nations is united notions. Without the latter, the United Nations might collapse like another Tower of Babel – too often repeated in the past. Peace, cooperation, and brotherhood are indeed good notions whether uttered on platforms or written into constitutions or charters. But have they been real enough and common enough in the souls of men and among nations? If peace had to be maintained by military alliances, economic inducements, and diplomatic maneuvers, it might not be more than a cold war, constantly in danger of warming up.

No, the roots of our problems lie deeper than any amount of individual ingenuity or collective machination could reach. They spring basically from our varying degrees of separation from the source of life, truth, and love – in other words, estrangement from God. I believe Mr. Evans' founding the Fellowship in Prayer to be precisely calling our attention to the basic necessity to find the solution of our problems in spiritual integrity individually and spiritual unity on a world scale. My ten years of association with the Fellowship has, on the one hand, increased my admiration of the wisdom of his signaling prayer as the first step towards this integrity and unity. There is wisdom even in his avoidance of making the Fellowship a religion, a church, or a cult – it is to be merely a voice, a gentle voice which may grow in volume and persuasiveness and may reach the ears of every real or nominal adherent to any faith or conviction.

On the other hand, I have increasingly felt that there is not only the need of prayer and more prayer but also the need of learning to pray rightly. One of the functions of the Fellowship is that we may encourage and help one another in the process of learning. At least, it seems increasingly clear what prayer is not. It is not like ordering the grocer to send what we wish to eat, nor like

begging the judge for clemency, nor like requesting the philanthropist to make a donation. God knows better than we do what we need and what is best for us. The question is: Are we ready to receive what He is always ready to give? Though finite brain will always fall short of encompassing Infinite Intelligence and language may never completely succeed to reflect Truth, the most satisfying picture of the God-man relationship seems to be that of a parent-child relationship on a vastly expanded scale. An infinitely wise, powerful, and loving parent with very very numerous children. Alas! The children, for the most part, have suffered a fall from grace, ranging from incomplete obedience to almost complete rebellion. Prayer should be mostly that which could bring ourselves into a state of childlike love and adoration in God's presence, a state of readiness to hear His command, to do His will, and to receive His gifts, a state of eagerness to obey the commandment, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In such a state, there would be no room for fear, neither individual fear for health and success nor collective fear for security and peace.

Fear is the principal error that gives rise to anguish and crisis. The error of entertaining, sharing, and imposing fear leads us into the further error of trying to construct individual or collective welfare solely upon such infirm foundations as material remedies, financial safeguards, legal restraints, and military deterents. What a sweep of vanity! I confess I have of late more than once indulged in a leap of fancy: Suppose a U.N. Assembly meeting would never again present a bedlam of angry shouts and extraordinary poundings; suppose it could be transformed into a mostly quiet, Quaker-like gathering. The notions of peace, cooperation, and brotherhood would than be certainly more real and more commonly shared than when they were just words in lip service and propaganda. That any concept of this sort of transformation must now appear to common sense as too much of wistful thinking is indicative of the common failure to recognize the fact that our problems are insoluble unless we really rely on the Life that transforms death, the Truth that erradicates error, and the Love that conquers hate. Real peace has to be "the peace of God, which passeth all understanding."

The gentle voice of the call to prayer has indeed achieved some growth in the ten years, but I can't help feeling that the growth has been too slow. I believe the world of those who do pray rightly is already united. But their world is still limited because their number is still small and their faith has not yet reached the size of a grain of mustard seed. Shall we not hope and work for more and faster growth?

Carl Allison Evans (1880-1956)

LIFE OF CARL ALLISON EVANS

Carl Allison Evans, born on June 5, 1880, in Kirkland, New York, was the youngest child of Almiron and Luella Lounsbury Evans, there being three older sisters. When he was three years old the family moved to Utica where his father was employed as a steam engineer.

The father was brought up as a Baptist, but after moving to Utica, the family went to a church near their home, and it was into this church – the Old Presbyterian Church that young Carl at eleven and a half years of age was received formally into the membership "on a beautiful Sunday by the finest combined pastor and preacher I ever knew."

In this church, as the boy grew up, he taught in its Bible School, was president of its Christian Endeavor for a number of years, and, at the age of twenty-seven, was made a Ruling Elder of the church. Subsequently, he became Chairman of the Foreign Missions Committee of Utica Presbytery, the first layman ever to have held such a position.

With this background, it is no wonder that the boy and later the man, never failed to manifest in his religious life both a depth of faith and a breadth of catholicity. When he was thirteen, he found that some of his relatives did not like Presbyterians and some did not like Methodists. "I was downcast for I loved them all, especially Gramp [his maternal grandfather]. I talked with Gramp about it and he said, 'Forget about it. If you are a good boy, you'll go to heaven as well as the rest of us. There are only two places anyway, heaven and hell, and we all will go to one or "tother." That helped me a whole lot as I thought then I was good. It also helped me in school as Utica was then experiencing a great influx of Jews. It was primarily a Roman Catholic Community – from previous inroads of Irish. So in school there was a mixed lot; and I often found myself defending my friends whom the Protestants were calling names. My pastor would pat me on the back and say, 'Go to it, Carl, we all have to live together anyway.' "

As to schooling, Mr. Evans had only what was offered at the public school and some evening courses in the local Young Men's Christian Association and some musical training at the Utica School of Music. Later he took accounting in New York.

It was in music that Mr. Evans seemed to have taken pride upon attaining professional skill. He sang baritone in many amateur programs and in the choir of his church for many years. He played cornet in the local band and orchestra, and together with Professor C. P. Ryan,

the best known violinist of the day in Utica, he took part in many programs, including those of the Knights of Columbus and the Daughters of Isabella. He became a member of the Utica Musicians' Union (American Federation of Musicians, Local 51) – a membership he retained to the end of his life. He continued his study of music at the Chicago University Extension Conservatory and acquired a thorough knowledge of all band and orchestra instruments. He could play them all, but with special skill on on the cornet and the cello.

That his academic education was not more advanced may be explained by his necessity to go to work at the age of fourteen. In previous summers he had worked on his grandfather's farm. At fourteen, he entered the Utica Daily Press as a newsboy, with the prospect of moving up through the various steps in the production of a daily newspaper and saving his funds to further his education.

After eight years with the Press, he was invited to serve as Membership Secretary of the Utica Y.M.C.A., where he stayed one year.

On September 7, 1904, Carl Evans married Emma Jane Cochrane (1874-1954) a kindergarten teacher in Utica. Many years later he wrote of their marriage: "The real romance of my life. . . . She has proven an exceedingly loving, loyal, and devoted companion. Possessing similar tastes, ideals, and purposes, we have been extraordinarily happy in working out life's problems together."

Some of these problems concerned the beginnings of his business career. Without his solicitation, he was offered a position with Maher Uniform Clothing Company and was put in charge of the Order Department. Soon he was given charge of the entire office and became General Manager of the whole manufacturing plant. Here he remained thirteen years.

Early in 1917, he and two other members of the firm resigned in order to form a new company – the Utica Uniform Company, of which he had general management. The new company struggled through two years of keen competition and costly labor, but succeeded to show increasing profits, especially after he secured, in 1922, the contract for making the uniforms for the famous Sousa's Band.

Though busily involved in business, Mr. Evans never slackened his religious activities, mostly those of the Inter-Church Movement and foreign missions. Of the first, he was elected Chairman of the Organizational Committee. As for the latter his "downtown office in Utica became a center for mission board secretaries, missionaries on furlough, and speakers. This gave me unusual contacts which grew into friendships in many cases."

This was the period when the Laymen's Missionary Movement, under such prophetic speakers as Robert E. Speer, Samuel Zwemer, Fred B. Smith, and others, was challenging the piety and imagination of many young men and women in America. Carl and Emma Evans were spellbound. They were chosen as delegates to the Tenth Anniversary of the Missionary Education Movement at Silver Bay; they met many missionary leaders. That they too became missionaries was inevitable. Mr. Evans related how he himself came to the decision: "Mrs. Evans, as President of the Missionary Society of the church, Presbyterial Secretary for Young People's Societies, and Synodical Secretary for Young People, had, in January, 1922, invited a young woman, one of the mission board secretaries, to speak in many churches. On a cold Sunday night, she spoke from the pulpit and called for young missionary volunteers. After the meeting, while I was walking alone ahead of the crowd to the trolley station, through bitter cold and crunching snow, a voice seemed to be saying to me, 'What would you do if the Call came to you?' Somehow I could never get away from that question. It would pop up at the most inopportune moments with no end of annoyance. This went on for many months until one morning while spending my usual hour on my knees, I prayed more fervently and said at last, 'I'll go wherever you want to send me, Dear Lord.' The accumulated effect of the events up to this time had been to draw me closer to our Lord and Saviour, Christ Jesus, until I completely surrendered to His Will. On November 1, I notified my partners that I would sell my share of the partnership on January 1, 1923.

"One day, I was called out of my office, where I had been sorting out a mass of pending claims, placing the oldest ones on top of a stack on my desk, awaiting after-lunch dictation. When I returned thirty minutes later, there was a pamphlet entitled 'What Shall I Do With My Life?' on top of the pile. I had not known of the existence of this booklet and was surprised to find in it, among the listed needs in the foreign field, the mention of mission treasurers and business executives. The one girl in my office assured me that she had not left the office during my absence and that *no one* had put the pamphlet on my desk. I asked of several other employees of the firm whether some caller had entered my office. They answered unanimously in the negative. I protested to all that someone *must* have called. The girl became hysterical, thinking I was bewitched, and I began to think so too. That mystery has never been solved."

When Mr. Evans inquired about such openings on the foreign field, the Board of Foreign Missions of the Presbyterian Church considered the position of the treasurer at

Sillman University, Dumaguete, Philippines, would be most suitable for him to be at once useful without having to spend a year for language study. But the position was being held by a young man whose father was paying his salary and, although the University had suggested it, his removal was deemed inexpedient.

When Mr. Evans was about to leave New York for Utica, a telephone message came from Dr. George T. Scott, the Far Eastern Secretary of the Board, asking him to stay another day. Calling on Dr. Scott the next morning, he was told, "A miracle has happened." The father had just requested the Board to recall his son to America.

"So," recalled Mr. Evans, "I went home with application papers to be filled out. Did it not seem something of a miracle that an English-speaking vacancy should open just at the moment when I could step in?"

On the S. S. President Cleveland, Mr. and Mrs. Evans left San Francisco on May 3, 1923, arriving in Dumaguete six days later.

During their five-year residence in the Philippines, Mr. Evans was the Treasurer of the University of one thousand students, Chairman of the Finance Committee of the Faculty, served on several committees, was manager of the supply shop and the printing press, a Ruling Elder in the student church, teacher in the Bible School, leader of the Orchestra, and director of the church choir, – directing the music of the daily chapel service and organizing a brass band each year. He served as the Chairman of the Auditing Committee of the Mission, necessitating his regular attendance at Mission meetings and his annual trip to Manila.

Mrs. Evans organized a school for missionary children, was pianist at church meetings, taught Sunday School and served as the Chairman of the University's Dramatic Committee, producing one Shakespearian play each year.

Neither the multiplicity of duties nor the difficulty of some of the tasks could dampen the wholehearted enthusiasm of the Evanses for missionary work. They were, however, disheartened to find that narrow bigotry, petty jealousy, and uncharitable machinations were to be found even among missionaries, and that good work was often badly marred. "It was only by the grace of God that the work progressed", wrote Mr. Evans.

After having served five years, the Evanses resigned from the University on June 30, 1928 – to return to the United States via Europe. Despite the urgings of the University Faculty, of the Philippine Mission, and of the Mission Board in New York, they remained firm in their decision to leave the Philippines. As their ship was about to leave Dumaguete, a representative

of the Provincial Government came on board to urge Mr. Evans to return after a year's furlough. "I was so choked with emotion that I never remembered how I replied, but I made known my feelings by a cheek-to-cheek embrace."

Back in the States, after a short period of rest and readjustment, Mr. Evans gave a series of lectures on the Philippines in his church in Utica, and, in February, 1929, he was ready for new employment. He was offered several attractive opportunities, but he felt that "somewhere in the offing, God was calling." God was. Following a weekend of indecision and prayer, Monday's mail brought an offer from China Union Universities' office, 150 Fifth Avenue, N.Y. – affectionately called "one fifty." On March 1, Mr. Evans began his service of twenty years and four months in the office known under the name of China Union Universities, then; the Associated Boards for Christian Colleges in China, later; and United Board for Christian Colleges in China, still later. At first, not all the Christian Colleges and Universities were under the care of the office; but in the latter years, there were thirteen of them, beginning with Fukien Christian University in Foochow and ending with Yenching University in Peiping.

In the meantime, Mr. Evans purchased a small house at 121 Brown Road, Scarsdale, N. Y. Here he and Mrs. Evans made their home and entered into the community life. They became members of Hitchcock Memorial Church, and soon Mrs. Evans was a leader in numerous activities of the church, of Scarsdale, and of Westchester County.

Mr. Evans entered the service of the Christian Colleges in China as Assistant Treasurer, then as Associate Executive Secretary and Associate Treasurer. During the Second World War he was Acting Executive Secretary. He was principally concerned with the finances of the Colleges – contributions, expenses, proper bookkeeping – and with advising the Boards and Trustees on investments. "Trends in securities were constantly checked in my office and reported to the various Finance Committees, of which there were ten in the beginning. I set up every Finance Committee meeting, made up the dockets, wrote the minutes, and executed the orders to buy or sell. I also had the responsibility of setting up Trustee meetings for some of the Boards. The accounting responsibility for the entire group of Colleges was under my personal supervision, with a staff of five workers. I was also a representative on the Governing Committee of the Associated Missions Medical Office, which passed on the health of all missionaries."

Mr. Evans gave himself unreservedly to these many tasks and to the responsibility of handling

several millions of dollars not only with wise business acumen, but also with a manifest spirit of Christian love, faith and humbleness. He held the love and highest esteem of his associates and of the many Chinese professors and students with whom he came in contact or their visits in America.

Then came the hectic times of the Second World-War and the confusion of its aftermath, bringing frequent changes in personnel, not always conducive to harmonious cooperation in the office. With it all came the sad prospect of a China slipping fast under Communist control. Mr. Evans early foresaw that there could be no possibility of freedom in religion under a Communist regime and that the Christian colleges in China would be seized and shackled in atheism and materialism. He retired from the Board on July 1, 1949, although retaining the title of Counselor.

Even before his leaving the United Board for Christian Colleges in China, the idea of Fellowship in Prayer had already begun to take shape in Mr. Evans' mind. Writing to a friend on June 21, 1949, quoting his conversation with a Catholic Archbishop, internationally famous both as a Christian and as a statesman, he said: "I asked him what the answer was to the awful mess in which we found ourselves. Quick as a flash came his reply: 'Prayer. If all who believe in God – Protestants, Catholics, Hebrews, Mohammedans, etc., – prayed with sincerity for the coming of peace, *God would have to do something about it.*'" Concluding his letter, he said, "I am now at a loss to evaluate the future as to the closer affiliation of religious believers. Had I sufficient means myself, I would inaugurate a prayer cycle without a top-heavy organization, but with a deep spiritual note calling upon all faiths to consecrate themselves to a universal religious understanding."

After leaving the United Board, he spent the summer months in calling on and conferring with leaders of religious bodies, trying to find a group which might effectively sponsor a world-wide call to prayer. Alas! the findings were not encouraging. "One might judge that fully fifty per cent of those connected with religious organizations know next to nothing about prayer or its effectiveness. . . . There is a large group of individuals and organizations who are thinking in terms of prayer for various objectives, but nothing whatever for a deep spiritual awakening in the hearts of the mass of church followers or unchurched people." Sometimes he would leave the office of a loved and respected friend with the amused sadness, "Perhaps he thought I was in danger of becoming a crackpot."

On October 3, 1949, there appeared in THE NEW YORK TIMES a five-column advertisement, "God and the Atom," by a retired finan-

cier, Ferris Booth, challenging the President of the United States to use the resources of Almighty God in the solution of international complications.

Mr. Evans was deeply moved. Moreover, he found that some of his Chinese friends were especially cognizant of Mr. Booth's penetrating diagnosis of the then overwhelming Communism in China. They asked themselves why it was that in China twenty-four centuries of Confucianism, and Taoism, twenty centuries of Buddhism, twelve centuries of Mohammedanism, three and a half centuries of Catholicism, and one and a half century of Protestantism had not been able to withstand thirty years of Communism. The obvious answer was that these religious forces had already been seriously weakened by the hypocrisy and bigotry of their own adherents. Some of the top leaders of the Nationalist Government did indeed attend Christian services and were fond of quoting Confucian classics; yet, they relied not on spiritual resources but on political, financial, and military means to combat Communism. With China's failure as an object lesson, the inescapable conclusion had to be: Short of a general spiritual renaissance, nothing can stop Communism, not even a victorious war.

Mr. Evans felt, however, that Mr. Booth's excellent arguments should have been addressed not merely to President Harry S. Truman but to every religious believer throughout the United States and the whole world, and that the urgently needed spiritual renaissance could be induced better by incessant and widespread educative challenges than by executive, legislative, or judiciary orders. The first call had best be the call to pray. Religions may differ in theology, organization, and polity, but, despite these differences they lay almost equal stress on the importance of prayer, and prayer means almost the same thing to them all – the assurance that the believer's humility and supplication will be met with God's love and guidance. We may pray in different places and in different languages; we can rest assured that, since the ultimate source of love and guidance is one and no other, we will not be led into hatred and conflicting errors. Prayer, more prayer, and ceaseless prayer must begin the way to unite this awfully divided world!

Thus, Mr. Evans came to the decision that he should initiate the Fellowship in Prayer with the motto "For a World United in Prayer". Yet, before he took the first step, he was not without hesitations. In the afternoon of Sunday, October 30, 1949, he was reclining alone in the living room of his home, resting, praying, meditating, and debating with himself. Even a small office with a modest program of publications would cost money. He was willing to work without pay and

willing to impose austere economy on his household maintenance so that he might contribute a part of his meager savings to the program. Could he depend on contributions from friends old and new? In August Mrs. Evans had a surgical operation and the recovery had been slow. If her illness should continue, could he afford to give time and money to the Fellowship? Kathryn G. Brown, who had been for nearly fourteen years his secretary and colleague at the United Board and had also left it, preferring to work with him on any program of spiritual significance, had received an attractive offer of employment, to which she must soon give an answer. Should he urge her to accept this employment? Should he allow her to work with him on a meager salary? Would it be fair to her if his project should shortly fold up owing to lack of funds?

While he was silently arguing pro and con, he felt suddenly a sharp pain in his side. He thought it might be an attack of lumbago and wanted to summon his physician. Painfully getting up and trying to reach his telephone, he said to himself, "This may mean the Lord wants me to drop what I have been planning." All of a sudden, the excruciating pain was gone. He straightened up, walked steadily the rest of the way, and, taking up the phone, called not his doctor but Kathryn Brown, informing her that work would commence the following day. The following day they met in the lobby of Hotel Seville (22 East 29th Street, New York, N.Y.) to write letters. They also rented Office H in the hotel as of the day following, November first. At this stage "H" could stand for just Hope.

On page Twelve of THE NEW YORK TIMES, December 12, 1949, appeared Mr. Evans' challenge:

PRAYER
An Answer to
"God and the Atom"

THE FERRIS BOOTH advertisement in THE NEW YORK TIMES on October 3 calling upon President Truman to start a "spiritual renaissance" is commendable and sound thinking, generally. However, the final responsibility falls upon *each* individual who believes in God, regardless of his religious affiliation. The President has called upon all people to take a greater interest in the religious life of each community. Can we expect more?

PRAYER IS THE ANSWER

The real strength and power of religion can only be exerted through invoking the presence of God in our lives and praying earnestly for the realization of the Fatherhood of God and the Brotherhood of Man toward the consummation of a better understanding of international and human relations. A believer in *any* faith can do this, as prayer is the means of communication with God in all of the great religions of the world. Prayer for good by believers in God can overcome the oppressors and put to flight the foes of righteousness.

IT IS ATTAINABLE

As individuals, we conduct business together, we mingle in social life, in sports; there are no barriers. Surely we

are not so biased that we fail to see the common attributes in other religions. TRUTH, HONESTY, JUSTICE, MERCY are basic elements in every great faith. In seeking God, let us omit the controversial issues. IF WE WILL TO DO IT – IT CAN BE DONE.

HOW?

Begin *now* to pray in your own manner for the things set forth above. Do it frequently or at stated times. Talk it over with your family, your neighbors, your friends, your spiritual adviser. If possible, get your local newspaper to copy this article or comment upon it. Fellowship Circles could be formed. Do not, however, let it interfere with your regular religious duties – rather combine it with them. Our united prayers can glorify and sanctify this Holiday Season.

FELLOWSHIP IN PRAYER

Those who sponsor this advertisement (known for the present as "Fellowship in Prayer") devoutly seek a broad fellowship of believers. If you desire to write or assist in any way, we will treat your communication in confidence and with gratitude to God for your interest.

In the hope of a spiritual renaissance,
FELLOWSHIP IN PRAYER

It was thought that the publication of this article might start a sort of prayer-chain-reaction among the metropolitan dailies throughout the country. Though this wish was not fulfilled, some newspaper comments were quite appreciative; Mary Hornaday's "Seeking Security in Prayer," in the CHRISTIAN SCIENCE MONITOR of December 17, 1949 (also introduced into the CONGRESSIONAL RECORD, March 14, 1950, Volume 96, No. 52, (pp. A1992/A1993) was especially to the point. Congratulatory messages, which poured into Office H, were enthusiastically encouraging. A prominent university woman wrote to say that Mary Hornaday's was one of the articles that "changed the course of my life."

With such encouragements, Mr. Evans undertook to have the Fellowship incorporated, which was duly effected on June 5, 1950, when the incorporation papers were filed with the Secretary of State, Albany, New York. Soon, he made application to the United States Treasury Department and acquired for the Corporation the right to accept income-tax-deductible contributions. As contributions came in, he proceeded to rent or purchase the necessary office equipment, and the publication FELLOWSHIP IN PRAYER gradually improved in typography and artistic appearance – the first few numbers were typewritten, then mimeographed, then in the form of varitype-offset booklets. On June 27, 1950, the trustees and members formally met. The Constitution and Bylaws were adopted. The purpose of the Corporation was declared to be: "To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice, and mercy, that thereby there may arise a closer relation to Almighty God and a deeper

spirit of fellowship among mankind" – just another amplification of "For a World United in Prayer." The officers were elected, and Carl A. Evans was Executive Secretary and Assistant Treasurer.

The last six years of Carl A. Evans' life might be said to be represented by the six volumes of FELLOWSHIP IN PRAYER. He wrote numerous articles and comments. As to the rest, almost every piece of prose or poetry had come as a result of his earnest solicitation or prayerful selection. The central themes are of course prayer the importance of prayer, and the sense of fellowship in prayer. Many of the poems and articles will amply reward reading and rereading. Among the letters that came to Office H, many expressed warm appreciation of this or that contribution that was printed or re-printed. Even Albrecht Dürer's painting, "Folded Hands," which has been used to adorn the front cover since the summer of 1950 – now and then further embellished with the beautiful drawings of Helen Dudley Young – has been almost universally acclaimed as a most appropriate choice.

These volumes of FELLOWSHIP IN PRAYER are, of course, on the sunny side of Mr. Evans' enterprise. Unfortunately, there were shadows on the other side. In order to continue the publication, Mr. Evans had to undergo considerable physical and mental hardship. Physically, it was almost back-breaking toil. He worked not only in the office, but also carried papers home to work at night. Not only was the task of editing heavy, but the amount of correspondence involved was also stupendous. He would never let up. In the autumn of 1953, he suffered an illness that required eleven weeks of hospitalization and convalescence. A friend calling on him in the hospital found him at work in bed. To the advice that he should forget work for a while, his answer was: "Think of the joy and hope these dear writers are giving me and the readers of our publication; how can I fail to do my utmost!" Toil, of course, had telling effects on health.

Mental anguish, thank God was only intermittant. It had to do mainly with money or rather the lack of it. Long trained in financial handling, he had the skill of making one penny work for the value of several. Now and then deficit would stare him in the face. Though he could write to a friend:

> "Please do not worry about the extent of your financial participation. Of course there must be an end to where, personally, I can continue the present rate of contribution, especially with the inflation cutting our dollar in two; but even so, I am not worried, for I have unbounded faith and courage."

He could not really regard growing figures in red with ease. There were anxious days or weeks before some sizable checks came in to effect a favorable balance. Such periods were more frequent before April 22, 1952, when an elderly

Christian lady sent a check for five hundred dollars with the note:

"Whatsoever ye ask in prayer, *believe*, never doubt. In the same mail that brought me *your* letter, was a check for $500 — I had sent it, and for certain reason it was returned. I had that morning prayed to be *guided* in giving — I am sure that check was returned so that I might send it where needed more. I am sending it to "Fellowship in Prayer." (I tore it up and wrote a new one, of course.) I know that prayer is the most important thing right now."

Subsequently, she increased her donations, which practically met the cost of printing FELLOWSHIP IN PRAYER. By December 1954, she was, however, so incapacitated that her affairs went into the hands of appointed trustees. Contributions ceased. By the spring of 1955, Mr. Evans had, in addition to the deep solicitude about the health of this friend, who had become very dear to him, the growing concern over unpaid and pending bills. Constant prayer was answered by two thousand dollars from a person whom he had never met, and who, seven months later, when Mr. Evans once more felt depressed about the Fellowship's financial situation, sent three thousand dollars more, together with such encouraging words:

"The purpose of your organization during the past six years has seemed almost like a miracle, and I would not want to see it fail its dedicated purpose. This seems to me our greatest hope for the future, and the only way possible to achieve friendship throughout the world."

Reporting this to one of his friends on the Board, Mr. Evans wrote: "God spoke. . . .I feel so humble that I can hardly rise above 'I thank Thee, dear Lord, I thank Thee.' "

It was not only physical and mental strain that undermined his health. After prolonged invalidism, his beloved Emma died on December 17, 1954. Grief and loneliness contributed to make him appear increasingly thin and worn during 1955. Some of his friends knew that his long and useful life was drawing to a close. Tuesday, January 3, 1956, after a day of strenuous work in Office H, he planned to stay over night in the hotel, as was his custom of late, whenever he had too much to carry home to Scarsdale. He did not want to go out to dinner. As he and Kathryn Brown were finishing a little supper, suddenly his head dropped; she caught him in her arms and reached for the telephone. He needed no help; he was gone — and "with his boots on" as he once considered it a blessed way to die. Beautiful services in Scarsdale and Clinton, New York, were similar to those he had arranged for Mrs. Evans only a year before. Messages of condolence poured into Office H and were almost unanimous in urging that Fellowship in Prayer should continue to go on. Without doubt, this urge is in complete accord with Mr. Evans' own wishes. In his will he bequeathed to the Fellowship a part of his estate. The whole estate being small, this bequest was of no

great financial significance. It is more important to remember that he gave to the Fellowship an achievement: at a conservative estimate the words of FELLOWSHIP IN PRAYER had reached 1,500,000 people; in six years' time the small office had radiated enough of a spiritual challenge to be considered "a big stick in the religious world." He gave to it the vision of "a world united in prayer." He gave to it the example of his own prayerful life. Whenever things were going well he would share with his friends the ecstasy of thankfulness for God's mercy and grace. Whenever he found discouragement strewn in the path, he would say: "We have not been praying in the right way . . . We need further training in the School of Prayer."

Perhaps, in course of time, the word "Evans" may become synonymous with "prayer."

Kathryn G. Brown
(from Vol. VI, No. 1, pp. 2–17)

FELLOWSHIP IN PRAYER

A lovely word is *fellowship;*
On dark days and on fair
It promises a fragrant bloom
To quench the breath of care.

A wondrous word is *fellowship;*
It leads them by the hand,
From winter's blasts to spring's advent
The weary in the land.

A blessed name is *fellowship;*
A sacred star shines there--
Its message to the thirsting soul
Is *FELLOWSHIP IN PRAYER.*

—Frances N. Armstrong

(from Vol. VI, No. 5, p. 6)

ACHAN CAUSES TROUBLE

As related in Joshua, Chapters 6, 7, and 8, the City of Jericho falls with miraculous ease to the children of Israel, who achieve success by complete obedience to God's command. When they come to Ai, however, they suffer a shameful defeat and some of them are killed. Something must have gone wrong with them. An investigation leads to the indictment of Achan, who has in disobedience to God's command stolen some treasures in Jericho and hidden them away. So the children of Israel must rid themselves of Achan before they are good enough to conquer Ai. The teaching of this story concerns not only the Israelites of remote antiquity, but also each and every one of the several great religions and numerous little sects of our own times.

Our times are those of technological acceleration. But they are also those of educational jitters and psychological disturbances. If we may size up our present world's problems in this manner, it would appear that the solution must rest squarely on the shoulders of religion, not on any *one* of the approximately 2,000 different sects in the world, but upon *all* of them. Yet, our religious bodies are just dawdling along, too weak, too unsteady, to bring mankind to the God-ordained destination of peace and order, of mutual love and respect.

Why such weakness, such unsteadiness, afflicting a religious body? Some would say there is too much worldly greed. Some say too much human desire. Some call it lust for power. Some call it the ego. Some call it selfishness. Some say sin. For the lack of a better term which might cover a wide range, let us call it "Achan" – Achan that makes Israel weak. There is Achan in every religion. There is Achan in every one of us at times.

Let the word Achan stand not only for the various evils mentioned above, but also for such typically religious sins as pride, arrogance, hypocracy, bigotry, and intolerance. Since humility is the basis of true living, and therefore piety, every "holier than thou" feeling is impiety and irreligion. Since the commandment is that one should love his neighbor as himself, every intolerant act, every exclusive attitude, is unbrotherly and therefore disobedience to God. There is, after all, not a long distance that separates the religionist who deliberately disobeys God and the fool who says "There is no God." Achan disobeys and thinks he can get away with disobedience. He cannot! He denies himself the chance of reaching the Promised Land. He delays others in their progress towards it.

We have indeed many churches, synagogues, temples, and monasteries. But, make no mistake about it: religion is facing irreligion, God against the devil, truth against falsehood, honesty against corruption, mercy against ruthlessness, justice against despotism, Israel confronted with Achan. We might as well recognize the situation and act accordingly. *Where do we stand?* On whose side are we? "If the Lord be God, follow Him; but if Baal, then follow him." Yes, we choose God! But it is not going to be easy for we must beware of Achan and chase it out of our hearts. Only then will there be no question about the forward march to reach the goal. And the goal is the same for the Christian religion as for the non-Christian religions. When we think of truth, honesty, justice, and mercy, we think of our own religion. We can see these same attributes in the religion of our neighbor in our own city or in Shanghai or Ceylon or Mecca.

To rid ourselves of Achan is no easy task. Of all housecleanings in the world the hardest is religious housecleaning. It can be done only by the concerted action on the part of *all* religions. This requires both lateral and vertical efforts – vertically to reach up to God for His guidance; laterally to clasp hands across the barriers of sectarian distinctions, separations, and exclusions. We may put many embellishments upon our worship, or we may sit in silence until the spirit inspires utterance, but we worship the same God with the same attributes. There is no quarrel over the basic tenets of truth, honesty, justice, and mercy. If we can recognize these elements in the religion of others, we have come a long way in recognizing a basic fellowship in religion. Since all faiths recognize prayer as a means of spiritual power and grace, we have come to feel it practical to establish a Fellowship in Prayer as the initial step in the simultaneously vertical and lateral efforts to rid religion of Achan and to realize in us and among us real religion. Make no mistake about it: the vertical and the lateral efforts are inseparable one from the other. The concept of the Fatherhood of God and the concept of the brotherhood among men are inseparable one from the other. To impair one is to deny the other.

In these modern times of busy life with jitters and distractions, it is, of course, not easy for all of us to cultivate the prayer habit. We still control at least some of our time and should be able to adjust it for devotional purposes. If we really want it, we should be able to find a way. There are innumerable books and pamphlets written for daily meditation, and no extraordinary ingenuity is needed to find a bookshop or to write to a religious publication. The daily devotion need not take more than a few

minutes and the accompanying prayer may be extended to meet every need. At least once a day a little time before a meal should be allowed each member of the family for individual devotion – gratitude for food is a privilege as well as an obligation on the part of every believer in God. When we get into the car in the morning we should ask God to put a hand on the wheel with us, and we should pray that we may be considerate of others on the road. If we are to attend a meeting we should say a prayer asking God to temper our thoughts and desires. When we attend religious services, we should take a minute or two to ask God's blessing upon the meeting, and we should be attentive to all that goes on.

Once the habit of praying is established, the resulting transformations of the character of individuals and families may be truly miraculous. We suggest also a prayer circle including people of different faiths. It will be a wonderful experience to realize that, though we remain loyal to our separate religious affiliations, we are united in our love of God and of one another.

Boldly and with positive assurance we state that prayer is the answer to all our troubles – all our Achans. But we must pray with complete sincerity and devotion; otherwise it may become blasphemy and insult to Almighty God. "God is a Spirit and they who worship Him must worship Him in spirit and truth." Prayer is the most sacred and profound act of devotion which the believer may experience. This applies to every faith in the world, and when we find a common prayer uttered by all faiths we shall have found a unity of surpassing power – all through the Spirit of God.

We have already a glimpse of the surpassing power of love and what it means in religion. The term "vicarious sacrifice" found its way into religion through the crucifixion of the Founder of Christianity – Jesus Christ. It is written in the New Testament, "He gave His life a ransom for many." "Greater love hath no man than this, that a man lay down his life for his friend." An outstanding example in these latter years has been the four chaplains who, in the North Atlantic, during World War II, gave their life-saving belts to others and, arm in arm, went down to their death with the ship. We do not know that those ransomed were friends of the four chaplains. But their deed is all the more sacred for they died for the love of God whom they knew and whom they served. The love of God and the love of neighbor are, after all, inseparable. No one is asked to die, but to live in a way with the love that characterized Jesus, and the love that characterized the four chaplains of three different faiths – what a contrast to Achan. It is only such love, such religion, that can lead mankind to the promised land of milk and honey, of peace and harmony.

Carl A. Evans

(from an unpublished manuscript)

REAFFIRMATIONS

"Volume XI, Number 1" means: A full decade is now behind FELLOWSHIP IN PRAYER. It was a decade of trials and thrills in the in the little Office H, where the manuscripts of each number of the ten volumes were assembled, edited and gotten ready for press work; where the finished copies were enveloped or parceled, addressed, and made ready for mailing; where the accounts were kept; and where the correspondence of both the publication and the organization was conducted.

It was of course trying to work in the limited space of a few square yards in poor light and with poorer air. It was more of a trial when some of the mechanical aids failed to respond to need – especially when the Vari-Typer would break down now and then. Such discomforts and annoyances were, however, hardly comparable to the mental anguish that occasionally arose when the amount of work threatened the working schedule, when words did not seem to express adequately the thought, or when thoughts did not seem to encompass fully the problem. And the worst were those moments of fleeting disappointment when a communication from a dear relative or an esteemed friend seemed to imply that we were wasting our life in a needless sacrifice on an impractical project and for a hopeless cause or those moments of fleeting doubt when the delay in the solution of a difficulty might be a reflection on the efficacy of prayer or on the rightness of our way of praying.

Yet, the very fact that we have been enabled to have carried the work for ten years although at several critical junctures during the period it was apparently easier to fold up for good, is it not a proof that God has not been unheedful to the prayers of the few more closely, and of the many less closely, connected with the work? And, although the work has been burdened with hardship, it has also been blessed with joy. The assurance that it is not an erroneous undertaking and need not be abandoned is itself a source of joy. What a joy to be able to calim as friends so many men and women who are wiser and abler than we are! What a thrilling joy to open a letter, assuring support and cooperation or enclosing an article or a poem exactly of the kind we are proud to publish! What an overwhelming joy to read a letter informing us that this or that piece in our publication had been a source of comfort or of inspiration or, as in a few cases, of beginnings in healing! We thank God: Inadequate and unworthy although we are, our efforts have not been fruitless.

At the beginning of a new de-

cade, we reaffirm, therefore, our purpose: To promote the practice of prayer. The grace of God and the generosity of friends have enabled us to begin the new decade in a new office at the same address, a larger room with better light and fresher air. While this change is a matter for rejoicing, we regret that our Editor, Mr. Paul Hourihan, for reasons of health, is on leave of absence. So, the life of a group is like that of an individual – made up of ups and downs. The future of FELLOWSHIP IN PRAYER'S work in prospect will be perhaps like its past in retrospect – full of trials and thrills. Dare we hope that the trials will decrease and the thrills increase? At any rate, we make bold to expect that the new decade will bear more fruits than those of the past.

We reaffirm our expectation that mankind's future will be better and brighter if all believers in God, irrespective of race, color, or creed, will pray and pray, with or without words, but always with love in adoration and gratitude. We reaffirm our belief that the constant practice of prayer will enable a religious person to understand better his Bible, Koran, sutra, or any other scripture and to help better his church, synagogue, temple, or any other communion in the appointed task of salvation. We reaffirm our conviction that religion is the key the solution of all the evils that afflict the present world. When one approaches the Heavenly Father in love and humility, can he hate or ignore God's other children, his brothers? When he says from the depth of his heart "Thy will be done," can he refuse to support democracy to maintain justice, world order to ensure peace, or any other institution for the betterment of the common lot?

These reaffirmations contain no new concepts. It was these same ideas that led Carl A. Evans to found our organization and publication. What a struggle he had to find only a few to share his task! Were he here with us today, how he might be overjoyed to be able to write to the hundreds who too believe that God is central and supreme in everything that is true, good, or beautiful and that this realization can begin with prayer, right prayer, and more of it!

In the spirit of these reaffirmations, we rededicate ourselves to the work of FELLOWSHIP IN PRAYER. We need the continued help of our friends. We need more friends and more help. We solicit more advice and criticism for the improvement of the publication and and the enlargement of the fellowship. During the last ten years there were many instances wherein God had spoken to us through such advice or criticism. Conscious of our own shortcomings, we know there is still much room for improvement.

Moreover, we acknowledge with humility and gratitude the generosity and good will of practically all of the critical comments communicated to us. During the ten years there was.

only a single case of merciless criticism, coming recently from a university president and saying in part: "Frankly, I do not agree with your doctrine, or your approach, or your philosophy and would not wish my name associated in any way with your publication.

"I do not believe Jesus Christ is a 'way-shower' – He declared Himself to be the Way. I believe the Virgin Birth is an essential doctrine. No man who is a Christian, that is, a born-again man with the life of God in him and a child of God by faith, would say it is unimportant or question the fact of the Virgin Birth.

"A creed is not a 'symbol' to any honest man. If he repeats it without believing it, he is a crook and a liar. Let me say quite frankly, I think your little paper is satanic, calculated to cause men to be lost forever. I do not mean to say this unkindly, but I think nothing is more satanic than to attempt to use pious language while denying the veracity of the Word of God and the eternal and absolute deity of Jesus Christ as the only 'Begotten' and the discrediting of His shed blood as the only means of man's salvation."

It is perhaps appropriate to quote Abraham Lincoln: "With the fearful strain that is on me night and day, if I did not laugh I should die."

–Kathryn G. Brown
(from Vol. XI, No. 1, pp. 2–4)

P R A Y E R:

O God, our Father, increase in every nation the sense of human brotherhood, true respect for man and for woman, loyalty in service and charity, happiness in work and justice in reward; that our homes may be kept safe and pure, our cities renewed in beauty and order, and all the world may reflect the radiance of Thy throne in heaven. Amen.

(from Vol. VI, No. 5, p. 5)

A CHALLENGE

With gratitude to the writer, Mr. Edward W. Barrett, and to the publisher of THIS WEEK magazine, we print [see pp 26-30] in the present issue in full "Needed: A Crusade Of All Faiths," which appeared on January 10, 1954.

Mr. Barrett rightly states that no organization with similar purpose has arisen which has been big enough to "dramatize" the essential unity of all religions. One such undertaking, based on moral values, has used a full-page advertisement in a newspaper, but it takes far more than that to launch a spiritual program of the kind. We know of five other interfaith projects whose main objective is prayer for peace and support for United Nations. There are several corporations aiming to absorb all governments. None, however, has sufficiently captured public imagination to snowball into a major movement. Fellowship in Prayer was launched through an article in THE NEW YORK TIMES on December 12, 1949. Response thereto could have approached a "dramatization" of the program. The results, however, were nominal — but came from people whose demands for continuance of the work could not be denied.

One thing is certain: a spiritual regeneration must come to pass! How it is to be achieved is a question. But more than thirty years of deeply involved religious activity, at home and abroad, has been a convincing lesson. It has taught us that the individual must be changed ere there is any lasting improvement in human society; that the family, the church, or the nation, is in no wise better than the component individuals. A professed follower of any faith must recognize the fundamental truths, basic in his or her religion, and live accordingly.

How to maintain the spiritual purpose of a program is a question to be faced constantly. If answered rightly there is bound to come a *change of heart* in many people. "For with the heart man believeth unto righteousness." "Out of the heart are the issues of life."

We face a menacing world-wide situation, and Mr. Barrett challenges religious leadership with it. Is there none who dares to accept this challenge?

—Carl A. Evans
(from Vol. V, No. 4, p. 20)

NEEDED: A CRUSADE OF ALL FAITHS

(Reprinted from THIS WEEK magazine – copyright 1954 by United Magazine Corporation)

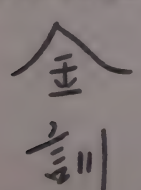
THE GOLDEN RULE IN MANY FAITHS

An example of a tenet common to all great faiths is the Golden Rule. Below are versions from six leading religions

CHRISTIANITY:

"All things whatsoever ye would that men should do to you, do ye even so unto them."

CONFUCIANISM:



"What you do not want done to yourself, do not do it to others."

Like millions of others, I have been preached to, advised and counseled by the clergy for years. I have been grateful. But now it is my turn. I am momentarily bold enough to offer some hard advice to religious leaders – in fact to leaders of all world faiths.

In briefest form, the advice is this:

It is time for them to de-emphasize their differences and to join in focusing world attention on the remarkable amount of agreement among the faiths (as opposed to the godless dogma of world communism).

Putting it more explicitly; The *world's great religions are far more unified in their belief in God, brotherhood and decency than most of mankind realizes Simply demonstrating and dramatizing that basic unity can strengthen the confidence and faith of hundreds of millions.*

Free men and believing men everywhere are groping for new sources of strength, confidence and hope. Meanwhile behind the Iron Curtain, the depraved enemies of all religions are temporarily off balance. Stalin's heirs are haggling, intriguing and vacillating. The time is here for the world's great religions to stop concentrating on their differences, to spotlight the clear and great principles on which all agree (and which the Kremlin abhors), and to launch a world "Crusade Of All Faiths."

If they would do so jointly and dramatically, they could reinvigorate the widespread religious belief that tyrants have desperately tried to stamp out; they could help bolster the sagging unity and determination of free men; and they could help speed the end of the nightmare known as the cold war.

All that isn't easy – and I have been as skeptical as any about talk of a spiritual awakening that will win the cold war without anybody having to work at it. Yet it is likely that such a Crusade Of All Faiths, if dramatized around the world by radio, leaflets and other means, could have a striking impact in free areas and enslaved areas alike.

I CAN hear "practical" objections already, "Do you expect to accomplish miracles by words alone?" "Are you trying to persuade our friends behind the Iron Curtain to revolt prematurely and thus get themselves killed off?"

The answer is "no" in both cases. Religious leaders are simply urged to join forces belatedly, not in achieving miracles but in helping to forward the cause of decency and freedom. History is filled with cases where people, united and inspired by the right words, have profoundly altered the trend of history – and often without bloodshed. It can happen again.

"Faith," it has been said, "is a contagious thing," nothing can beget faith and confidence as effectively as seeing it in millions of one's fellows around the world.

As practical a man as Owen D. Young gave support to the idea only a few months ago. He said: "All religious organizations everywhere – I don't care whether they are Mohammedans or Buddhists or whatever – who believe in an omnipotent, all-wise Creator should be working together .... We should stop arguing about minor differences over what the next world is. What we need is unification on faith in a great Creator, on sympathy with the salvation of men in this world."

Actually, the task isn't as difficult as it first sounds:

The principles are clear. Ever since the cold war began, statesmen, thinkers and propagandists of many nations have groped for some sort of new and ringing "Creed of the Free World." Yet the essence of the creed had been right under their noses. I realized this only the other day while thumbing through voluminous material on the religions of the world. The basic creed consists of clear and simple beliefs that are shared by all of the world's great religions: The dignity of the individual; the brotherhood of man; the Golden Rule; the fatherhood of God.

JUDAISM:

כְּנְוֹת הַזָּהָב

"Whatever you do not wish your neighbor to do to you, do not do unto him."

ISLAM:

القاعدة الذهبية

"No one of you is a believer until he loves for his brother what he loves for himself."

HINDUISM:

सुवर्ण-नियम

"Men gifted with intelligence . . . should always treat others as they themselves wish to be treated."

As strikingly illustrated on these pages by the case of the Golden Rule, those beliefs are common to all great faiths – to Christianity, Judaism, Hinduism, Buddhism, Islam, Taoism, Confucianism, Zoroastrianism, the Baha'i Faith, and others. And they are basic. The Golden Rule, for example, is the very foundation of the Bill of Rights, the Four Freedoms, and other principles we cherish.

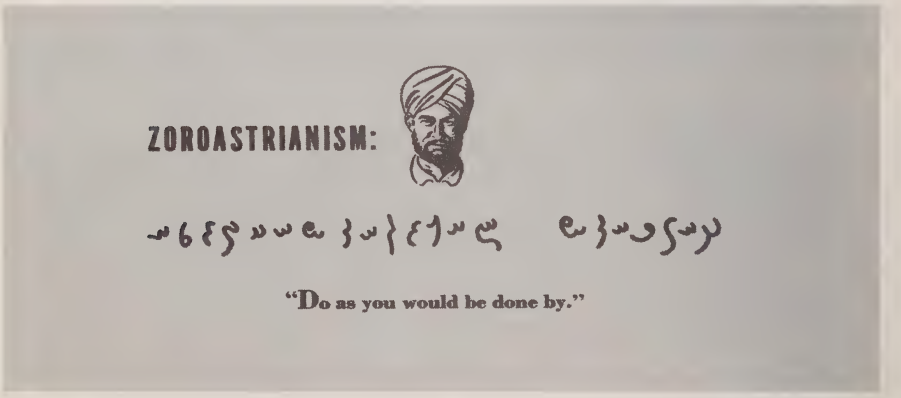
The opportunity is here. In this nation and abroad, many men of many faiths have sensed the need for some form of new moral drive. They have started noonday *"prayers for peace," "freedom services," "moral revival"* drives. Some of these have made commendable headway. But they have been diffuse and diverse. Most of them have concerned single nations or single denominations. None has been big enough to dramatize the essential unity for all religions in the face of communist tyrants who proclaim "there is no God or moral law" and who condemn all religion because it "weakens revolutionary hatred and intolerance."

There is no denying that there are many differences, large and small, among the world's religions. But those pale beside the differences that separate communism's anti-religious materialism from each of the world's great faiths and from all people who believe in God.

There need be no misguided effort to fit all faiths into a common mold. All that is required is for religious leaders to recognize the remarkable degree of agreement among all faiths, to join in dramatizing it and to spotlight communism's fear and hatred of all religions.

The opposition is vulnerable. Opponent No. 1, cynicism, is weak. Men and women, groping for renewed confidence, are buying far more Bibles, more Korans, more inspirational books than ever before.

Opponent No. 2, godless tyranny, is vulnerable. The Soviet tyrants themselves reluctantly admitted in 1942 that, after years of ruthless anti-religious repression, a majority of Russians still believe in God (as revealed in THIS WEEK, November



25, 1951). Intelligence reports show even higher proportions of the satellite peoples quietly clinging to religion.

There has never been much ground for all the defeatist talk about the Free World having no clear principles while the Soviet communists have a "clear, dynamic creed." Actually, they have nothing of the sort. Communist dogma is a mass of turgid dialectics that some frustrated souls have swallowed – and then crammed down the throats of others.

In truth, the communist "creed" consists of a lot of tortured dogma about "the material world" being "primary"; about vesting "all tools of production in the state"; about having a political party direct the state with "unlimited power based on force and not on law," and about "ruthless elimination" of dissenters – all for the benefit of the "masses."

Some fanatics have grasped such doctrine and promoted it with incredible trickery, intrigue and ruthlessness. But it has no magic for fully rational beings. That doubtless explains why no nation anywhere has ever gone communist in a free election.

Certainly there is no cause to be quiveringly awe-struck at the communist "creed" when it is contrasted with the simple, clear beliefs that have stood the test of time in each and all of the great religions.

The channels are open. Most of the world's great international radios – BBC, the Voice of America, Radio Ankara, RIAS, the French RDF, Radio Free Europe, and all the others – would gladly co-operate in spreading the message. So would the private organizations that have experimented with balloon-borne leaflets to the Iron Curtain area. So would the world's news services.

When I was in charge of this nation's "Campaign of Truth" for two recent years, I found the religious leaders co-operative but often sensitive for fear of being "used" by propagandists. But in this proposal, the initiative is put squarely up to them. Here is their chance to take a lead and appropriately, to "use" the great communications systems. It would amount to historic "propagation of the faith" broadened to embrace the joint faith of many religions.

The program could be simple. If religious leaders could just agree to concentrate on their points of agreement, the program would not be difficult. Representatives of a dozen faiths could meet and map out a joint program in a week's time.

They could, for example, agree to start off with a world-wide series of prayers for the enslaved. Each faith could offer, in its own way, prayers for the oppressed and persecuted in the slave states. They could avail themselves of scores of transmitters to broadcast those prayers and translations of them across the Iron and Bamboo Curtains.

For the following month, broadcasts and balloon-borne leaflets could feature the golden rule in

many faiths and many tongues – with a message stressing that the religious faithful behind the curtains are not forgotten by hundreds of millions around the world. Next could come the principle of the brotherhood of man in many faiths – again with a joint message.

Then could come statements of many creeds on the Fatherhood of God and Divine Justice. After that simultaneous world prayers for the enslaved could be repeated.

The whole could add up to a ringing, world-wide manifestation, not of the differences between religions, but of the great beliefs shared by all and dreaded by the tyrants. It could sweep around the world – across every barrier – as a reminder to all men of their universal brotherhood.

To effect such a joint crusade, some individual or group would have to exert extraordinary leadership. The heads of the several faiths would, of course, have to push traditional differences into the background.

But, God willing, it could be done. And ultimately it could mean the difference between peace and war.

Edward W. Barrett

(from Vol. V, No. 4, pp. 12-17)

OUR THANKSGIVING PRAYER

We thank Thee God for ways to serve
Thy children of all faiths and creeds,
For faith forbidding us to swerve
From ways denouncing wrongs and greeds.

We thank Thee God for vision bright
Which sees Thee as the God of all,
The God of Honor, Truth, and Right,
With justice for whom on Thee call.

We thank Thee for all Prophets true
Who saw the power of Thy Grace,
Who faltered not their tasks to do,
Proclaiming Thee to every race.

We thank Thee for the promise sure
That to all men Thy Grace is free,
And by each way, with motive pure,
Accept all those who come to Thee.

—Carl A. Evans

(from Vol. II, No. 5)

RIGHT RELATIONSHIP TO GOD

When you are in right relationship to God, all else will adjust itself correctly and harmoniously. The precise counsel is to seek first the Kingdom of God and His righteousness, and all vital things will be added unto you. That is to say, when you sincerely desire divine truth and seek it with all your heart, it will answer all your questions, solve your problems, and satisfy your desires. It will lead you from victory to victory on the path of light and truth.

When your life is in strict conformity to the divine plan, you will want only what God wants you to have; therefore, you cannot possibly be disappointed. God is love, hence He wants you to have the wonderful things He has created for you, all of which are for your present good and ultimate progress into His Kingdom. His will for you is your own divine unfoldment.

The demands of the spiritual life are simple, but implicit. To be true to your high calling, you must have a heart of humility and gratitude, a spirit of obedience and submission to divine authority, an honest principle of mind which causes you to look to God for guidance and approval, and a sincere desire to live a holy and devout life.

—Grenville Kleiser
(from Vol. II, No. 6, p.5)

A MOMENT FOR THOUGHT

How smooth would be the human path each day,
If we could only think before we say
Or do, the things that cause the heart to bleed.
How deadly is the thoughtless word and deed.

—Zelma S. Dennis

(from Vol. V, No. 6, p. 7)

A PROPHECY?

Three times lately predictions by good authorities tell us that prevailing world conditions will continue for fifty years before there are signs of betterment. In each case, the statement has been made by one in a position to observe intimately world conditions. Likewise, each statement has been qualified by "unless some phenomenon intervenes" or the like.

If we accept these statements as coming from honest thinking and research, it means that two generations must live in a virtual state of thralldom to the tax gouger, the war monger, the criminal in practical control of society. A degenerate Russian ideology cowardly assassinates any opposition, and one third of the world is under its control.

Dark as is the picture, one is bewildered when searching for light. Naturally, education should shed a ray of hope, but here one finds an appalling dearth of educational statesmanship. Universities take on army generals, politicians, businessmen, lawyers, and what not, as governing heads – and this filters down through the 1700 Junior, Senior, and Normal institutions, many of war growth. Subversive instructors are being frequently brought to light; while those in a position to judge state that the general character of the teaching staff is far below what it was at the beginning of the century.

When public administration is examined,the outlook is even darker. It has been well said that, when fifty per cent of the population of the Roman Empire worked to support the other half in government employ, it started the downfall of Rome.

Business and other secular professions cannot be expected to supply leadership in any great moral reform. They can help, but seldom do they lead.

Only one ray of hope remains, and that is religion. Here too is confusion beyond description. Claims are made for vast increases in the number of religious adherents, but closer study shows barely a percentage of increase comparable to population growth. Investigation shows there is a deplorable decrease in spiritual power. Frankly admitting this, a well-known Roman Catholic archbishop advises that we must pin our hope on the small minority of consecrated God-loving people. numbering about three and a half millions. Even if the number were doubled to reach seven millions, the impact would not be sufficient to meet the requirements in the limited time available for action. That leadership is also lacking in religion is apparent to the most

casual observer. To mention but one faith, where is the leader capable of leading *all* Christendom?

Experience, over the past year, shows that a large percentage of religious people believe there are grounds for cooperation among faiths in order to meet great crises. There are values in every faith which might well be recognized, especially those on which life relies – truth, honesty, justice, and mercy. Many world faiths believe in prayer to the Supreme Being; all believe in a common brotherhood. Thus, it is possible to find a common ground of united prayer for the realization of the Fatherhood of God and the Brotherhood among men. To save mankind, something of this sort *must be done.*

It is quite possible that, when enough of God's followers recognize these possibilities and act accordingly, there will come an outpouring of His Spirit sufficient to rejuvenate the world.

It is becoming increasingly self-evident to intelligent people that advances in science are a liability if they cause men's enslavement by crass materialism. Dr. Charles Steinmetz, the eminent scientist, had this in mind, when he said, in response to the question what research would become the greatest development during the next fifty years, "I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have been hardly scratched. When that day comes, the world will see more advancement in one generation than has been seen in the last four."

Can civilization survive fifty worsening years? Something must be done NOW!

Carl A. Evans

(from Vol. II, No. 2, pp. 16–18)

The greatest need in the world today is the need for a new kind of spiritual teaching—a teaching adequate for the people of the present time. *SPIRITUAL*, not in the old sense of religious dogma but in the sense of knowledge from the highest viewpoint, knowledge in relation to the highest truths and the highest development of individual man. —*Anon.*

(from Vol. VI, No. 4, p. 10)

HOW TO KNOW YOURSELF

Each one of you is the only you in this world. Two and a half billion people live on this earth, but only one of them is you. *Trillions* of people have lived on this earth before you were born, and no one can imagine how many more *trillions* will live on this earth after you leave, but there never was a you before you, and there never will be another you after you. The geneticists tell us that any one of 300,000 billion children might have been born to your parents. Of this incredible number whom your parents might have brought into the world there was only one you, and that you is you. You are a very special and particular individual.

Who is the person identified as you? Socrates declared that one's knowledge should begin with oneself. "Know thyself," said Socrates. Today, owing to the influence of psychology, psychiatry, and psychoanalysis, many people have a passion for knowing themselves. The question is *how does one know oneself?*

We might begin by suggesting one way not to know oneself. That way is by taking oneself apart or by letting someone else take you apart. Psychological surgery should be avoided except when it is absolutely necessary, for psychological surgery is more likely to destroy yourself. What Alexander Pope said about biology is equally true of psychology:

Like following life in creatures you dissect,
You lose it in the moment you detect.

As a boy, I took my Ingersoll watch apart to see what made it tick. Alas, it stopped ticking before I found out, and it hasn't ticked since. So it is with you; you are more than the sum of all your parts. You are the sum of all your parts *together.* Consequently you lose yourself when you take yourself apart.

There is only one way to know yourself and that is to be yourself. Knowing oneself and being oneself are one and the same thing. Knowing oneself is simply a matter of realizing oneself. This is apparent when we consider what this thing which we call the Self is. The psychologist Jung defined the Self as that which comes into being when we bring our many selves together. Each one of us is not one self. He is many selves. He is one self in church on Sunday morning; another self at the club on Saturday night. He is a relaxed self when he enjoys the comforts of home; a severe self when he faces the grim realities of the business world. Every passion is a self, every ideal and every appetite. Each one of our characteristics is a self: the greedy self eagerly grasping for more than it deserves or needs, the indiscriminate self that makes no distinction between excellence and vulgarity. The noble self. The honorable self.

William James wrote that "a man has as many different selves as there are people about whose opinion he cares."

Now the unity of these many selves in each one of us is what we call the Self. This Self is a kind of spiritual body which does for our outer lives. Just as the physical body is composed of many members which have not the same office, and just as this body coordinates and manages these members making them function as one, so the Self which is composed of many selves organizes them into what we call a well-integrated personality. Just as other people know us by the appearance of our physical body, so we know ourselves by the Self which comes into being when we unify our selves.

This integration of the Self is the great business of religion. The *Oxford Dictionary* suggests that the root of the word "religion" may very well be the Latin word *ligare*, which means to bind up or to do for people what Jesus meant when he asked them, "Wouldst thou be made whole?" This is the reason that psychology and religion are getting more and more closely together today. Religion cannot understand sick personalities without the psycho-analysis of psychology. At the same time psychology cannot help people to know themselves without the psycho-synthesis of religion.

Those whose task it is to take personality apart have worked wondrous cures but they have never produced personality at its best – only religion binding up a man's selves into glorious wholeness has ever done that. Let us see just how religion does it.

First, religion integrates our many selves through the worship of God. As the rays of the sun are brought to a burning concentration through a convex lens, so one's many selves are brought to a focus through the worship of the Highest. The man who does not integrate his many selves into a Self by devotion to God is likely to disintegrate his Self by worshiping gods. Man must have a God who can command all his selves, or each self will have its own god – perhaps Bacchus, the god of alcoholism; Venus, the goddess of lust; Mercury, the god of business; or Mars, the god of war. Such gods leave a man distraught and distracted. They never let a man be his true self – let alone respect himself. But the man who sings with all his heart and strength and mind, "Holy, Holy, Holy, Lord God Almighty," is entirely whole.

Still another way in which religion helps a man to unite his many selves into a Self is the Cause which religion, especially the Christian religion, offers to people. Just as a billion drops of rain become one when they are absorbed in the ocean, so a man's many selves become one when absorbed in the task of building God's Kingdom on earth. Sometimes people wonder why the Church needs so much money for missions. The truth is that missions, much as they need money for a Christian world, do not need it half as much as we need a sense of mis-

sion that will unite ourselves into a Self.

Admiral Perry had a sense of mission when he set out to discover the North Pole. Listen to what he says that sense of mission did for him:

> For more than a score of years that point on the earth's surface has been the object of my every effort. To attain it, my whole being, physical, mental, and moral has been dedicated.

Longfellow had a sense of mission when he set out to be a man of letters. Listen to him as a young man when he writes about what this sense of mission was doing for him:

> The fact is, I most eagerly aspire after future eminence in literature; my whole soul burns most ardently for it, and every earthly thought centers in it.

Religion offers to every man a task of Kingdom building that will do what the North Pole did for Perry and literature for Longfellow. Religion encourages a man to unite his many selves in one consuming passion for a world no longer disfigured with slums and ghettos, no longer afflicted with pain and disease, no longer stained with hatred and greed, no longer cursed with pride and prejudice; a world where weakness is no longer exploited and misery neglected; a world which will value men more than machines, respect character more than wealth, and practice giving more than getting; a world with enough asylums for the aged and playgrounds for children. Once a man is absorbed in building a world like that and dedicates his business life, his social life, and his religious life to it, he will have a Self that he can know – a self which men lose when when they take themselves apart or let themselves go to pieces for lack of a Cause.

Finally, religion would bind up our many selves and make us whole by offering us our best self as a standard to which our other selves may rally. In a very true sense, the best self is our real Self. We are not wicked people who sometimes do right. Like Adam and Eve before us, we are potentially right until we fall into sin. Coming to oneself is the task of keeping our lesser selves in tune with this best Self which everyone possesses.

A Young violinist was playing gypsy music in a European cafe. Have you ever heard gypsy music played well? Nothing can be more enchanting. This young violinist possessed the skill and soul to play gypsy music as few artists can play it. People stopped their eating and drinking. Waiters ceased their serving. All was quiet while the young man charmed the audience with his music and when the music was ended the spell continued; continued that is, until suddenly with a coarse laugh the fellow put his violin upon the piano and uttered a loud and vicious oath which broke the enchantment. Everyone laughed and returned to his food and wine. Everyone, that is, except a large man with a noble countenance who arose from his table, strode up to the violinist, and smote him across

the face, saying, "You are not fit to be yourself."

Not fit to be yourself. That is true too often in life. Through carelessness and indifference, we let our lesser selves become unfit for the Self. But it need not be this way, for religion has taught us that our best Self is of God. Let us be fit for that. God created our best Self in his own image – let us be fit for that. God gave our best Self a knowledge of Christ, – let us be fit for that. God inspired our best Self as he inspired the Apostle Paul with the spirit of love and power and a sound mind, – let us be fit for that. God has given our best Self the concepts of the prophets, – let us be fit for that. Then we shall have realized ourselves and find that realization is knowing.

–Robert Wells Youngs, D.D.
(from Vol. IV, No. 4, pp. 2–5)

THIS DAY

"A Prayer"

Do not project your mind into the future,
Neither look back upon the past which is already in the hands of Destiny.
Instead, use today as though there were neither past nor future.
And the use you make of this day
Will set a pattern for the days that are to come.
One day, O God, at a time
Thou givest me:
With the gift of that day also give me wisdom
That each cherished moment brings forth a thought of Thee.

—Ae'lis Churchill Chaphe
(from Vol. III, No. 3, p. 8)

THE ADORATION OF GOD

Adoration, the climax of prayer and worship, is awareness of the glory of God. Glory is the outward manifestation of inward excellence. Jesus, like the great psalmists and prophets before Him, was alert to the glory of God seen in the wonder of life; symbolized by the splendor of sanctuary and temple, and revealed in righteousness, in justice, and in all the healing, teaching, and redeeming ministries. He saw God's glory in every stage of the historical movement of human redemption.

To be aware of God's glory is to be captured by Him. Adoration is contemplation of his excellence, unreserved surrender to him as the highest Good. The highest good in the Bible is God's loving kindness. Loving kindness is the ultimate reality which truth reveals, the beauty at the heart of the universe that gives meaning to creation. Adoration is the prime fruit of surrender to God as Supreme Beauty, Living Truth, and Eternal Goodness. As response to the vision of the excellence of God, adoration is the highest emotion of which the soul is capable. God is the great stimulus.

In adoration, the rise of the spirit to its object appears involuntary because surrender ceases to be effort. This arises from the intense consciousness of the sublime excellence of the object adored and from the pull of beauty and worth. A feeling of ecstasy is inevitable, and often the thrilled soul is unable to describe adequately what is seen and felt.

For example, in the world of nature no sight is more beautiful than the corona of the sun at the moment of total eclipse. Careful accounts of the reactions of observers of a total eclipse in New England a few years ago agree on one detail. When the full glory of the corona burst upon the eyes of the spectators, involuntarily and spontaneously they exclaimed "Oh!" Words failed as they gave themselves in ecstasy and wonder.

The grandeur of nature inspires reverence. One summer day, a preacher of Colorado Springs took a group of business men high into the mountains to see a spectacle he had discovered. At a turn of the road they came upon acres of Mariposa lilies. The men involuntarily took off their hats and stood in silent adoration as they gazed at the marvelous sight.

Since adoration is response to the inward beauty that has created outward beauty, it goes beyond the gift to the Giver – it looks beyond the thing to the Creator. I have never forgotten a boyhood experience I had one day when mowing the lawn of a neighbor woman who had a rose garden. She called me over and showed me a lovely specimen, holding it so that I could see into it. "I can never look into the heart of a rose," she said, "but that I think of God."

Adoration is more than praise – it is giving oneself to that which is worthy of praise. The adorable person is the individual of exquisite loveliness and charm whom one involuntarily admires and can wholly love. God is such a being. In adoration, the finite spirit gives way to infinite beauty and infinite love. It is the son at one with the Father who is greater than all. Captured by the greatness of God, the adoring one cries out with St. Francis of Assisi, "My God and my All."

In this experience of ineffable beauty and love, the soul does not lose itself by absorption into deity but finds itself in fulfillment. Back of it all is God's glorious purpose. The potential divinity of the human spirit is brought to flower. As Paul is reported to have said on Mar's hill of the basic relation of man to God, quoting from an ancient Cilician poet, "For we are indeed his offspring."

God who is infinitely perfect is the source of all quality. In adoration, quality from God is added to the equipment and attainment of the soul. Adoration is the highest possible cooperation between the spirit of man and the spirit of God in which God saves by winning the soul. God wins the soul by infusing it with himself. Selfishness vanishes, for adoration is transfiguration. The finite, perfectly adjusted, shares the infinite, and life grows ever richer and more wonderful.

Nothing is more practical than the adoration of God, as Evelyn Underhill shows beautifully in her classic, "The Spiritual Life." Since it is the nature of the divine to share with all others its richness, in adoration the glad soul is moved by inner compulsion to announce its discovery. The consciousness of a precious possession makes the adoring soul more effective as a social force, for people hunger for the help that only those can give who are sure of God. Adoration sends a man forth, as it sent Isaiah forth from his vision in the temple and Jesus from his mountain-top experiences, with a new story of God for the people.

In the presence of the sublime a man forgets himself and his cares. He is lifted high to the level of beauty and finds that rest for which the soul was made – "peace that passes understanding." This peace is not stagnation, but poise and tranquility and harmonious, creative action. The blood pressure falls, if high, and worries vanish. Adoration heals the soul and energizes it by the infusion of the excellence of God. Because of the frailty of the human organism, it is true that no man can remain for long at a time in the intensity of a high emotional experience. But when the ecstasy ebbs, as it will, the memory of it lingers to enrich. A quiet steadfast joy remains, "still as the night, deep as the sea." Adoration is the most therapeutic and growth-quickening of experiences.

Adoration of the inner quality and worth of the universe and its Creator can be experienced only by him who sees. "Blessed are your eyes," said Jesus to his disciples, "for they see." In the full con-

sciousness of God even the commonplace becomes touched with the light of His splendor, just as Moses saw the glory of God in the bush of the desert and found that the common soil about him in reality was holy ground. The universe is not God, yet the universe is alive with God who always is greater than His handiwork. In adoration the glad soul encounters the transcendent God through His immanence.

Speaking of transfiguration, I met this phenomenon when calling in a hospital a few summers ago. I was asked to visit a patient whose home was outside the city. When I entered the room, I saw a woman lying upon the bed. Her face showed despair, defeat, hopelessness. I told her who I was and how I came to be at her bedside. She intimated that she was not active in any church although her son attended a church youth group. Then she gave utterance to her despair and discouragement. Her doctor seemed to find nothing wrong with her physically. I saw what was wrong, and I did not try any pseudo-phychiatric prying. She was sick of soul and in dire need of what God only could give.

"Shall we pray?" I asked. She assented and closed her eyes. In my prayer I tried to lead her into the Holy of Holies where the Great Physician would apply the Balm of Gilead to her sick soul. Evidently she made encounter with the waiting God. I closed the prayer and looked up. What I saw astonished me beyond measure. The darkness of despair was gone; and her face was literally transfigured, shining with the light of adoration. She had met Christ in her own prayer and was now aglow with new life. She asked me to call again. Two days later, I found her gone. I was certain her doctor had decided that her case needed more the divine than the physician. I telephoned the pastor of the church her son attended and put the case in his care.

Two years passed during which I often wondered how she had fared. Then I was summoned to an ordination service at the church of her son's preference. I sat near the door so that I could leave early for another appointment. A woman and her teenage son entered, and when she saw me she stopped stone-still. "Are not you the minister who visited me at the hospital?" "I am," I replied. With lighted face she began rapidly to tell me that, while it had been hard, she had overcome all obstacles and now was "SO HAPPY." This she repeated with emphasis, and she looked happy. "Are you now active in this church?" I asked, hopefully "O Yes," she answered out of deep joy. I was thrilled to learn that she had "maintained the glow" of her transfiguration. I saw it reflected on the face of her earnest son – a light to help him find his way amid the storm and stress of youth. "I am so glad," I said, and in my heart I thanked God.

The woman's insistence upon her happiness was significant, for, in spite of the carping of all the cynics, we were made for happiness. Happiness is a basic condition for health of body, mind, and soul.

But we are not made happy by pursuing happiness as an end. Happiness is an effect. We are made happy by seeking what gives happiness. The adoration of God is highest happiness. And the fellowship of adoration, to adore God *together*, is the actual experience of heaven here and now under the limitations of space and time.

—Roy Wallace Thomas
(from Vol. VII, No. 4, pp. 2–5)

CREATIVE SILENCE

Out of the silence of an empty void, God released His creative power and flung the universe into motion.

In the silence of the mother's womb a new life is nutured and matured for birth.

The seed lies buried in the soundless heart of a lump of soil until new growth is ready to spring forth.

God does His creative work in the silence. God speaks His truths to men in the silence. The silent years of the life of Moses, Elijah, John the Baptist, and Paul were the years of preparation for great and momentous endeavors. When God has a great task to be performed and needs a mighty man for His messenger, He calls someone who has a capacity for silence and a willingness to leave the crowd and live for a time in solitude.

Solitude enlarges the heart's capacities, increases the vision, purifies the purpose, steadies the nerves, establishes steadfastness and courage, and brings the human spirit into harmony with the Divine Spirit. Solitude is the cradle of greatness.

It was on a still night in the quiet hills of Bethlehem that God sent forth His matchless message through an angel's voice: "Fear not, for behold, I bring you good tidings of great joy . . . For unto you is born this day in the City of David A Saviour which is Christ the Lord." And out of the silence of that winter night the angel chorus sang to the eager hearts of the shepherds: "Glory to God in the highest and on earth peace, good will to men."

In the quiet humility of a cattle's stall Jesus came into the world. Away from the noise of a busy city and the crowded inn Jesus was ushered into this world of confusion in an atmosphere of peace and quietude.

Most of the years of Jesus' life

on earth were silent years. The superb truths of God's perfect will and supreme love were woven into the very fibre of His being during those silent years, so that He entered His public ministry with a clear vision and an invincible spirit. Nothing in man, or in the subleties of Satan could intimidate such a spirit. Born in obscurity, nurtured in solitude, taught by the Spirit of God within His heart, He was thus equipped to become the Saviour of mankind.

Christmas comes to the world to commemorate this silence. There is a reason for man's desire for a white Christmas. And that reason is buried deep in this innate longing for peace and quietness. Christmas is most meaningful to those who carry quiet places in their hearts.

When God's beautiful blanket of snow covers and glorifies all the ugly shapes of backyards and alleys, when transportation is delayed and people seek the refuge of the warm hearthside, there falls with the snow a certain indefinable quietness upon the heart of man.

Jesus comes to us in the silent watches of the night, in the aloneness of the wilderness of temptation, in the solitude of the soul's Gethsemane, and out of that silence there issues upon the waiting ear the song of angels and the promise of victory.

Silence dedicated to God gives birth to joy and strength. In the silence of the soul of man, hope springs eternal, faith blossoms into realization, and love transcends all that is mortal or earthly. Silence is the cradle of God's creative power.

—Mildred Long
(from Vol. IV, No. 6, pp. 5–6)

TIMELESS TREASURE

FRIENDSHIP is not just another word
To use in jest or for self-seeking goals.
It's a volume, bound in boundless trust
And treasured by all compassionate souls.

—Arnold B. Davidson

(from Vol. VI, No. 5, p. 9)

THE TRUST

Strong Lover, whose belief in Man
Brings forth in him the answering faith,
My weak response in pity scan,
The poor half-love that poorly prayeth;
Whene'er my trust declines from Thee,
Do thou the more believe in me.

We find thee on the water still,
Thou bidst the ocean's anger cease,
Much more within the human will
For storm and stress thou bringest peace;
Lord, when I balk at thy control,
Tighten thy reins about my soul.

When in the night I toss and turn,
And fears seem mammoth, help far-off
And comfortless I only yearn
Childlike, to be consoled by love;
Even so, great Spirit, in that hour
Cradle my heart in thy sure power.

And when my days on earth are told,
When I am weak as any child,
When light is failing, limbs a-cold,
And mind, may be, obscure or wild,
Let me retain one vision: Thee.
Almighty Love, take over me.

—A. E. Johnson

(from Vol. X, No. 3, p. 1)

God grant me—
The serenity to accept the things I cannot change,
The courage to change the things I can,
And the wisdom to know the difference.

(from Vol. X, No. 1, p. 21)

LIGHT ON LIFE'S CHANGES

Among the messages that reach me one question comes at regular intervals: "Why do I have such contradictory feelings? I want to be sincere, but I find there are times when, because of the opposite reactions, I am a problem to myself. Sometimes I wonder if I am different from other people. There are times when I am in the mood for prayers, and other periods when it means little to me. Sometimes I am filled with genuine interest in religion, and God is real to me. At other times I lack interest in spiritual things, and God seems vague and unreal. What is the matter with me? Am I shallow and lacking in principle, or is there an explanation of these changes in my feelings toward these matters?"

In reply, I wish to emphasize that this is not an unusual situation. In fact it represents a problem so general that I am using this inquiry to write something which may prove helpful to others.

In many lives there are feelings and experiences so contradictory that they are a source of perplexity and distress. To such men and women I commend the divine message found in Isaiah 48:18, "O that thou hadst hearkened unto my commandments! Then had thy righteousness been as the waves of the sea." Please note especially the words, "Righteousness ... as the waves of the sea." They are amazing words. Our conception of righteousness is of something that continues perfectly steady, without any change. Because of this mistaken concept, thousands of men and women are bewildered and confused as they contemplate their personal "reactions" to religion.

Let me repeat these remarkable words from Isaiah: "Righteousness ... as the waves of the sea." The very words represent a picture of motion. And it is important to remember that. "Nowhere in all this universe is motion a steady and continuous thing," says one writer. "Motion which seems to be steady is, as a matter of fact, pulsating and rhythmic." Watch the wind as it travels over the wheat fields; notice that motion is rhythmic. Rays of light and heat and ether do not travel in steady motion, but in waves that differ in length. In the heavens we note the periodic movement of the spheres, and on the seashore we observe the action of the tides. Everywhere we learn that motion is intermittent, involving action and rest, advance and recoil, ebb and flow – the rhythm of motion.

"Righteousness as the waves of the sea." In that inspired sentence we find that all things are subject to the law of the tides. The sea has its tides. The periodic rising and falling, the advancement and retirement of the sea twice in twenty-four hours, may serve as a picture of what happens to us as human beings. Our physical bodies are subject to this tidal law. They are not capable of continuous uninterrupted action. The law of the body is action and

inaction, work and rest, performance and repose. Once every twenty-four hours our physical forces are at their highest (about 4 P.M.) and once each twenty-four hours at their lowest (around 4 A.M.)

On the mental side, also, we discover this law of the tides. Mind is even more intermittent in its action than the body. Individuals vary greatly in matters of intellect, but it remains a fact that each person has a mental ebb and flow. "Every now and then," one writer states "you become discouraged because you meet disappointments and difficulties and even pass through dreadful periods when 'everything goes wrong.' "

Some think a healthy life should be even, steady, smoothly progressive. But normal life always reveals ebb and flow. No healthy life ever moves evenly. Always, times of activity alternate with times of lassitude; times when everything looks bright and times when everything is far from bright. We would all live much happier, more colorful, and more powerful lives if we would accept the fundamental fact of life's unevenness.

"Righteousness as the waves of the sea." According to the Word of God, the law of the tides is found also in the realm of spiritual things. The soul has its ebb and flow no less than the sea. Yesterday there was a vivid sense of God's presence. You felt the reality of your Divine Companion, and the feeling brought new strength within you. Today you seem to have lost the sense of God's nearness. You wonder if your religion is leaving you, if God is deserting you. The truth is, God is there – just the same. God is with you whether your tide seems to be high or low. He has promised to be with you always.

Remember you are not alone in this change of moods. Many of the finest souls in history are with you. Think of Moses, talking face to face with God, so that his face shone, and, immediately afterwards, breaking the tablets of stone in his discouragement. Think of Elijah, standing before Ahab in the power and freedom of a soul lifted high in the presence of the eternal, and, the next day, lying abject beneath the juniper tree, praying for death.

Think of Martin Luther, John Wesley, Phillips Brooks, and many other great spiritual leaders who set men's souls aglow – yet each of them had times of depression.

But the Christ of God is with you always. Amid the everchanging waves of circumstance, there is serenity and security in the unchanging God, revealed in Jesus Christ. Your life is like the sea with its dramatic changes from calm to storm and with its constant movements and its ebb and flow of tides. But life is far more than the ebb and flow of tides. It is the revelation and companionship of the One who controls the tides and holds the sea within His hand.

"Righteousness as the waves of the sea." May these words give us new light on life's changes. Above all, may the divine figure of the Saviour come walking on the waves, calling to us: "Be of good cheer. It is I. Be not afraid."

–W. J. Thompson, D. D.
(from Vol X, No. 3, pp. 8–10)

WHERE DO RELIGIONS MEET?

Our century has so many interesting characteristics that it is impossible accurately to describe the lives and aspirations of people of the modern era, or all the discoveries and inventions of scientific investigation. Many of the secrets of the outer world have been discovered and the intellectual stature of humanity has grown. The study of space has become an all-absorbing topic. Even the study of man is not lagging behind. New, startling discoveries about the electrical impulses of the brain suggest that we may soon adjust a human being to society like a machine. These are the tendencies in the modern world. People today are mostly outdrawn, with most of our activities related to the external world. In brief, science, economics, and politics have become more important subjects of study than religion or philosophy.

The reason for this new attitude is that these subjects are all practical, they have some direct bearing on life, and are not based upon assumptions. Although there may be a revival of interest in religion, and churches are said to have good attendance, yet an unattached thinking man finds it hard to discover sufficient reasons why he should accept any organized dogmatic version of religion. He is apt to feel that religion is made up of assertions of facts about the external world which are not provable but yet should be given credence. There is a strong suggestion that one should not question the authenticity of these traditional statements. Thus many people find the only solution in blindly checking in themselves every impulse to question.

Although this attitude is very unpleasant and hurts those who are attached to religion, yet when we analyze the authoritarian presentations of the subject we find that they break down, that they cannot stand any critical study. If we put forward the argument that the founders of religions were not ordinary men but possessed of special powers and superior authority and were chosen to give a unique saving message, then each prophet naturally is equally great and there is no need of preaching one's religion to others who have their own prophets. What Buddha preached and what the New Testament contains should lead to no conflicts.

It becomes all the more painful when a religious sect wants to preach that it alone has the Truth, which others do not have. No prophet can be considered to have a greater insight or a superior knowledge of the Truth than others.

If our generation is perplexed with questions relating to religion, it is because of modern religion's dependence upon authority and its tendency to introduce supernatural elements in support of its teaching. Religion has to give freedom for a rational inquiry into these teachings. We all know that a thoughtful, analytical inquiry helps in scientific progress, and we find no reason why the same method should not be used

in the study of religion. If religious books have eternal truth, they need not be jealously guarded against inquiry, since truth should stand any amount of criticism or analysis.

Most people have their religion because they were born it it. One is a Hindu because his ancestors were Hindus and in the same way we have the followers of Judaism, Islam, Christianity, etc. Each becomes a heritage to be protected from the intruder. When all inquiries are prevented, however, people become extremely fanatical about their religion, and history gives us ample proof of how in the name of religion terrible wars were fought and tens of thousands killed...all because God revealed two types of Truth to two different prophets. Even today we have not gone much beyond this.

People naturally wonder why, when we apply reason to all other plans and activities, we should not do the same even with religion. In all other fields we are able to find areas of common agreement. A Chinese scientist may win world recognition for his work, an Einstein will be regarded universally as a mathematical prodigy, a musician may be a follower of any religion and be admired by everyone. They are all treated with equal honor in their fields. It is quite different in matters of religion.

Further, God is generally believed to be a mysterious Person and we of today do not like very much mystery. God becomes connected finally with ideas which we do not understand and even the unbeliever says: "God only knows whether there will be sufficient rainfall this year." So He is for many a kind of "Sanctuary of Ignorance."

Considering all this, and remembering the numerous ills brought about by fighting creeds and warring religious groups, many are prone to question the utility of religion and its value to humanity.

With this background we can study the question: Where Do Religions Meet?

Let us first consider the foundation of religions, the scriptures. Who wrote them? In some cases people say God wrote them. But we have no evidence of this and become skeptical about a God who writes only for a few people. Then there are the scriptures produced by great minds without divine inspiration. They had insights into the problems faced by humanity and gave their answers. Many of their statements have sparks of Truth and hence have some attraction for us all. This is the feature which makes the scriptures sacred. It is why people who have no bias or prejudice for other religions feel drawn towards them. A practising Hindu reads the Sermon on the Mount and feels it to be the words of God, akin to what his Rishis have said in the Upanishads.

So far it is universal. Every scripture has features appealing to humanity , seeking the Supreme Truth. They also contain ideas that will help in the conduct of life. Some sections are very ancient and some are later interpolations. It is true that scriptures have God-inspired statements, but that does not necessarily prove that the en-

tire scripture is God's work. There are statements which deal with geography, astronomy, etc., that are incorrect according to our latest scientific discoveries. There are sections which have a special bearing on life at the particular time they were written and which do not relate to our life for all times. To extend the scriptures to all the problems of life and "consult the Vedas when we have lost a cow," as they say in India, is a meaningless superstitious estimate of the importance of scriptures. That kind of devotion generally lends a hand for fanaticism.

In the study of scriptures we should make the distinction between the eternal truths and statements of solution for immediate problems. The Bible contains myths, legends, and traditions which show the evolution of human aspirations, but none should take the whole as history. There are, indeed, very few scriptures which assert that they are to be implicitly accepted as God's words and their authority should never be questioned.

What do the scriptures contain? They refer to God, his nature, his activities. But it is very hard to convince a scientist about a creator God because, he says, ideas gathered from scientific investigations have proved that the creation can be explained entirely in a mechanistic manner. It may be that we have not created life, he declares, but that does not by itself create the necessity for a belief in God. Many even feel that the idea of God itself is a creation of man, for filling up some blanks or standing as an answer to questions otherwise left unanswered; and some consider religion as a kind of primitive science.

We have to remember also that every ancient religion claimed dogmatic finality. They all asserted that they held the absolute truth, but all have had to lose their place. All were replaced by new attitudes and new religions. The temples of the Greek gods and goddesses are now only places for sight-seers, and the mighty deities of Egypt slumber in abondoned shrines without a votary.

No religion is perfect and it is absurd to believe that this or that religion one day will be the world religion. After all, religions are created by human beings. There is an evolution in human nature and religion has to adapt itself to this condition.

This finally brings us to an important question: If organizations did not exist, how would people know anything about higher values of life? Can we say organized religions are all bad? And what use is there for religion itself?

These questions are all answered only by going back to the prophets and not to the institutions. The Church is of less importance than the Christ. We should go to his words and his life and study all the philosophy and theology that came later only in relation to him and his words. Man, unable to see the Truth that his prophet perceived directly, uses his intellect to find the same teaching. His is not intuitional inspiration, but a creation of his intellect.

So the wonderful teachings of the prophets, which come to us with the freshness of the mountain air, get mixed with the smell and smoke of cities and lose their special features. Whatever might have been the ancient beliefs, it is the prophets, saints, and sages who have kept religions alive. It is their words that can stand by us to give the meaning of religion. It is they who talk of God with conviction and bring us conviction. It is their words that are the scriptures.

These prophets did not create a variety of religions but preached only one ideal. Whenever we get confused and fail to understand the import of religion, we have to go to the source. At once all doubts vanish. We feel, "Here is a person who talks religion *and gives religion.*" It is reliable. It agrees with the words of other prophets.

One should identify oneself with the words of a prophet and follow them as far as it lies in our power. Secondly, we should not forget the churches are meant primarily to foster the spirit of the founders. Buddha did not want his name to be perpetuated as a founder of a religion, but only that his teachings should be followed. From the words and lives of these great souls we can learn much as to where religions meet, as well as the purpose and value of religion itself. With them there is no forced presentation of any dogma. The idea of God, for example. It is not proved or argued in any way. No text is quoted when God is mentioned. He is real to them and no arguments are necessary. How is He known? Directly — by personal contact. Our purpose in life is to know Him in the same way.

Listen to the words of India's great prophet of modern times Ramakrishna:

> You see many stars in the sky but do not find them when the sun rises. Can you say that there are no stars in the heaven during day? So, O man, because you behold not God in the days of your ignorance, say not that there is no God."

And again:

> The Lord of the universe, though one, manifests Himself differently according to the different likings of His worshippers, and each of these has his own view of God which he values most. To some, God is a kind master, a loving father, a sweet smiling mother, a devoted friend . . . .

According to the prophets, God is an ocean of mercy and ever ready to help the struggling souls. If a person goes towards the Lord, earnestly seeking Him, his prayers will be answered.

We are told that the best way of reaching Him is by loving Him with all our heart, with all our mind, and with all our soul. When our love for Him is intense, the Lord reveals Himself. This love of God should not be given away to worldly objects. It should finally become a passion so that you feel you cannot live without Him.

Pray to Him unceasingly in secret; surrender yourself to Him; feel Him as your dearest.

Give away all those things that do not help in going towards the Lord. Get the qualities that will take you to Him. For a mind divided cannot go to Him, just as a thread

when it is divided into many strands. cannot go through the eye of the needle.

Finally, we should love humanity, love the whole world as a divine manifestation of God. This expansion of the heart will open our eyes. to the Lord.

The prophets, by their simple instructions based upon direct experience, make it easy for us to reach God, They all agree on the essentials; and it is there, in their words and lives; and there alone, that all religions meet.

–Swami Ritajananda
(from Vol. XI, No. 2, pp. 16–21)

MEDITATION

MEDITATION IS a drawing away from the multitude and going up into the mountain, alone and there, divesting our minds of all mortal concepts and purging ourselves of every last vestage of selfishness through the immersion of our minds into the Infinite Mind. We allow Divinity to work, in and through us, for our own spiritual development and for the inspiration and uplift of others who come into our presence. Meditation is ceasing to think and letting Infinite Mind illumine and quicken our minds and direct us in all our ways. In meditation we sail our ship out of the tumultuous sea of our materialistic life, into the tranquil harbor of "communion with the Father" and there hear His loving command – "Peace, be still" – then we sail again out into the open sea, to find the waves have been stilled, and life has become peaceful, radiant, and real.

If we are to be reborn out of the life of illusion into the Life of eternal verities, daily meditation is essential for, verily, "man does not live by bread alone but by every word which proceedeth out of the mouth of God," and it is only in meditation that we can attune our ears to the Voice of Divinity and hear His every word and "prove what is that good, and acceptable, and perfect, will of God," which is everlasting.

Meditation is one of the progressive essentials of realization – aspiration, consecration, supplication, meditation.

In meditation we pierce the clouds of materiality and come into the glorious effulgence of Divinity, and in our exultation our souls cry out, with unrestrained fervor, "I and my Father are one."

–Harry Halsey Starrett
(from Vol. V, No. 3, p. 11)

NOTICES and COMMENTS

TENTH ANNIVERSARY ISSUE. Our readers will notice that the setup of the present issue is different from our usual numbers. It has more pages, and most of them are given to those contributions which we have published during our more than ten years of existence and which have seemed specially interesting or helpful to many readers. It was suggested to us that this would be the best way to commemorate our Tenth Anniversary since most of the numbers containing them were no longer in stock.... Additional copies of the present issue may be had, while the quantity lasts, at fifty cents each.

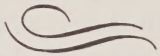
SUBSCRIPTION RATE. We regret to announce that, beginning with 1961, the subscription rate will be increased from $2.00 to $3.00 per year....Why not take advantage of the present rate of $2.00 and remember friends this Christmas with gift subscriptions to FELLOWSHIP IN PRAYER. A Christmas card will be sent with each gift subscription.

A.E. JOHNSON (1890-1960). The October 1960 issue of FELLOWSHIP IN PRAYER contained a special insert announcing the death in England on September 28 of A.E. Johnson, a Vice-President of our Fellowship since 1951. On page 43 of this issue we print his poem *THE TRUST* in full. Our prayers are with his widow, Catherine Johnson, as she returns to their home in Spain.

SPECIAL INTEREST. We call special attention to Mr. Evans' article on " A Prophecy" (pp. 32-33) and his hitherto unpublished article on " Achan Causes Trouble" (pp.19-21). The newspapers are telling us that the Archbishop of Canterbury will call on the Pope in Rome and that one of our great universities has just established a new center for the study of the great religions of the world. Mr. Evans would surely rejoice in this. He would also point out that there is still a long way to go.

SEASON'S GREETINGS TO ALL

Fellowship in Prayer was incorporated under the Laws of the State of New York on June 5, 1950 as a non-profit organization, and according to document dated September 15, 1950 from the U. S. Treasury Department, Washington, D.C. contributions are deductible for income tax purposes.



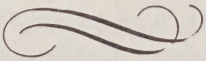
The office of Fellowship in Prayer is at—

22 East 29th Street
New York 16, N.Y.

Telephone: MUrray Hill 5-2758.

OFFICERS:

William Hung, *President;* Mrs. Thomas M. Taylor, *Vice President;* Gordon Belding, *Vice President;* Joseph E. Thompson, *Treasurer;* Kathryn G. Brown, *Executive Secretary;* Paul Hourihan, *Editor.*



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THE SOUL' S PRAYER

In childhood' s pride I said to Thee:
"O Thou, who mad' st me of Thy breath,
Speak, Master, and reveal to me
Thine inmost laws of life and death.

"Give me to drink each joy and pain
Which Thine eternal hand can mete,
For my insatiate soul would drain
Earth' s utmost bitter, utmost sweet.

"Spare me no bliss, no pang of strife,
Withhold no gift or grief; I crave
The intricate lore of love and life
And mystic knowledge of the grave."

Lord, Thou didst answer stern and low:
"Child, I will hearken to thy prayer,
And thy unconquered soul shall know
All passionate rapture and despair.

"Thou shalt drink deep of joy and fame,
And love shall burn thee like a fire,
And pain shall cleanse thee like a flame
To purge the dross from thy desire.

"So shall thy chastened spirit yearn
To seek from its blind prayer release,
And, spent and pardoned, sue to learn
The simple secret of My peace.

"I, bending from my seven fold height,
Will teach thee of My quickening grace.
Life is a prism of My light,
And death the shadow of My face."

—*Sarojini Naidu*

(from Vol. II, No. 2)

Fellowship in Prayer
22 East 29th Street
New York 16, N. Y.

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